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The Immortality of the Soul: A Protest. By Joseph Agar Beet. (New York : Methodist Book Concern, 1901 ; pp. vi + 115 ; \$0.75.) The purpose of this little book, as the author plainly says, is to enter a protest against the doctrine of the essential immortality of all human beings, a doctrine which for centuries has been accepted and preached as divine truth taught in the Bible. Dr. Beet believes that the doctrine is alien both to the phrase and thought of the Bible, and derived from Greek philosophy. His argument consists of the citation and analysis of the principal Bible passages that bear upon the subject, together with the teachings of Plato and the ancient Christian writers and of modern theologians. His conclusion is that the doctrine is not taught explicitly in any part of the Scriptures; further, that the doctrine of eternal punishment which is taught in the New Testament does not necessarily involve endless torment, because it is quite consistent with cessation of existence. His position is thus the middle ground between the traditional one, on the one side, and that occupied by believers in conditional immortality, on the other. But while, according to Dr. Beet, the Bible does not explicitly teach the essential immortality of all men, and while it leaves the subject of the destiny of the wicked a mystery, the New Testament does teach that eternal life is the gift of God through Christ, and that ruin complete and final awaits those who reject the salvation He offers and persist in sin. Our space will not permit of our discussing the subject-matter of the book, but we may characterize it as a commendable effort at clear and precise definition.—A. C. ZENOS.

Orations and Addresses. By Richard Salter Storrs. (Boston : Pilgrim Press, 1901 ; pp. 593 ; \$3, *net.*) Dr. Storrs was undoubtedly one of the leading preachers of the last century, and those who knew him personally, or through his writings, will be glad to have this collection of his selected orations and addresses. Of course, in the oration of a true orator much is lost to the reader, because he can only imperfectly enter into its setting, and most of all he misses the touch of the great personality. But notwithstanding such defects these orations read very well, and the reader feels in them the "manliness" on which Dr. Storrs discourses so eloquently in the addresses on "Manliness in the Scholar." Other orations are : "Abraham Lincoln"—probably the best of them all ; "The Early American Spirit ;" "The Declaration of Independence ;" "The Puritan Spirit ;" "Sources and Guarantees of Progress ;" and "Commerce an Educator of Nations."

The orations were all delivered on important occasions, and the fact that Dr. Storrs was invited to deliver them shows his firm hold on widely different classes of men. And this makes him an ideal for all young men who are entering the ministry. True, not many can reach his altitude; but is it too much to expect that the minister in a small town should stand relatively as high in the estimation of the general public as Dr. Storrs stood in the great metropolis?—J. W. MONCRIEF.

Ordination Addresses. By William Stubbs. (New York: Longmans, Green & Co., 1901; pp. xvi + 327; \$2.25.) One does not need to be an Anglican churchman or an American Episcopalian to know who Bishop Stubbs was. The author of the *Constitutional History of England* is known far and wide beyond the limits of his own communion. These addresses reveal him in his character as a Christian minister, and are well worth the careful reading of any preacher, or anyone intending to be a preacher. English bishops are in the habit of gathering together the young men whom they are to ordain, for a few days before ordination, at their palaces, and giving them a series of practical talks. These addresses were given to such assemblages of candidates for ordination. The English of the book is beautiful, the sentences full of deep thought mingled with great tenderness. Stimulating as they are, the words seem to drop from a father's lips. The bishop does not shirk difficult problems, nor salve over any burning questions, but he never loses sight of the direct application of the subject to those before him. How true these words are: "We are all ignorant, workmen with disproportional eye focus as regards truth, seeing in part and prophesying in part, and yet bound to strain after a futurity of revelation in which that which is in part shall be done away; and are we not all in positions that make us liable to countless questions that we cannot answer, and called upon for peremptory decisions which we cannot enforce and absolute conclusions that we should find it impossible to authenticate?" Here are some words on the Bible which are full of meaning: "We do not imagine that every detail of the sacred writings was so inspired as to keep them from all error, or that everything they wrote was equally matter of revelation. Far otherwise. We cannot but believe that their language, even at the highest grade of inspiration, was and must be intelligible to those who wrote and read, and therefore limited and conditioned by their intelligence, and the story which they told such as would be possible to carry tradition from generation to generation with—as in all his-